



Guru Amar Das

THE APOSTLE OF BLISS

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SRI GURU AMAR DAS
5 May 1479 - 1 September 1574

FOREWORD

The quincentenary of birthday of Sri Guru Amar Das Ji is being celebrated all over the world by the Sikhs holding seminars, *sangeet darbars*, *kavi darbars*, children programmes and vast congregations in the Gurdwaras. Some organizations have published books, Souvenirs, and Brochures in English and Punjabi for free distributions. The Federation have had the honour to perform all these functions with tremendous success.

These international celebrations and the outcome of their considered deliberations unfold to us the solutions of our day to-day perplexing problems ahead. They provide spiritual, moral and social inspirations lest the generation may fall prey to ethical inaction and debility. It is a fascinating quest of the foot-prints left our Great Masters on the sand of time. In fact it is a Call-Back-to-God endeavour, if it is taken in right earnest and the real purpose and aim kept in view for which hundreds of thousands of dollars are expended and a vast fund of energies employed at every level.

Never before in the history of Mankind religion had to play a more decisive role in shaping the destiny of the human race as in the World of Today. The progress of the Scientific-Technology is being used to pile up the most dangerous arsenal of weapons, if used, will annihilate the whole civilisation in no time. Further, moral values in life are being abandoned in pursuit of materialistic gains.

In this cloudy atmosphere of selfishness and personal gains at the expense of others – a bye-product of materialism, we, as Sikhs, have to spread the Message of our Gurus to tell the world the real purpose of Life. Let us quote Guru Amar Das :

Save this world consumed in fire
O Lord, with Thy gracious Mercy.
Save it in any way it can be saved !

Guru Amar Das emerges as a Grand Patriarch among the galaxy of Sikh Apostles. Removal of untouchability and caste distinctions by establishing the institution of *langar*, organising of scattered Sikhs into twenty two dioceses, appointing women to spiritual mentorship of the dioceses, denouncing the shocking practice of *sati* among the Hindus, abolition of *purdah* and decreeing against vailing over the dead, are in noteworthy contributions on the social plane. What he did for the uplift of women is reflected in the greater freedom and consideration enjoyed by women among the Sikhs.

Our grateful thanks are due to the eminent Sikh Scholar, Dr. Taran Singh, who encouraged us to bring out this beautiful Brochure on this historic day and The Sikh Review for use of extractions from it.

Manor Park
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GURU AMARDAS – THE APOSTLE OF BLISS

by

Dr. Taran Singh, M.A., Ph.D.

(1)

In the sixtieth year of life, quite old and about to retire from active household, (Guru) Amardas (b. 1479 A.D.) saw, suddenly, a ray of light, by coincidentally, hearing the divine words of the revealed *shabad* of Guru Nanak Dev, from the holy sweet lips of Bibi Amaroji, the daughter of Guru Angad Deva (1504-1552), married to a nephew of (Guru) Amardas in the village of Barsarke of the District of Amritsar, in an early morning of the year 1540 A.D. He had, all the night, been tossing in bed as he had not been able to find and meet his Guru in whose search he had ever been, and had undertaken pilgrimages to the sacred Haridwar, twenty times, annually, having been born to a well-to-do pious Vashnavite parents of the Khatri-Bhalla gotra, engaged in trade and farming at Basarke. Suddenly, that morning, he found his Guru, the Shabad Guru, the spiritual master incarnated in the form of the Word. His joy was unbounded. He leapt out of the bed. He, at once, journeyed to Guru Angad Deva who was living at the village of Khadur, quite nearby, and placed his head at his feet, never to lift it without full realisation, salvation and illumination. He firmly grasped with the divine touch of the holy feet of the Guru that the 'Guru-oriented never grow old to be weary and disappointed', 'nor is it too late ever for the Grace to come which shakes the sleeper out of slumber to wake up to illumination'. He, for twelve years, served the Master, and ceaselessly meditated and contemplated the Name Divine. The Blessed moment arrived, the Light of the Master blended with his light, he found himself coronated, as Guru, seated on the throne of Guru Nanak with the manifold blessings showered upon him, as the Master had his ascension in 1552 A.D. He was blessed to be the refuge for those who had no refuge, to be the pride of those who had nothing to pride upon, to be the strength of those who had no strength, to be the shield of those who had none to shield them, to be the succour of those who had nothing to fall back upon, to be the saviour of those who had none to save them, to be an honour of those who had no honour and to side with those who had none to side with them. He became the Guru Amardas. He became the hope of the mankind. He was accepted as the saviour of man as he ascended the spiritual throne of Guru Nanak Deva. Guru Amardas was the third apostle of the Sikhism.

(2)

The divine bards whose panegyric verses have been appended to the Guru Granth, the Sikh Scripture, and, particularly, Kalsahar, the leader of the *bhatts* (divine bards), expound that Guru Amardas was essentially devoted to the Name, in bhakti, which brought to him the spiritual illumination and realisation, as it had done so to several *rishis*, *devas*, *gandharvas* and *bhaktas*. A true man of the Name, and much more the Guru, finds expression in *dan*, contributing his mite to the society. As such, Guru Amardas did his best to consolidate the work that his predecessors had done before him and to help Sikhism and the Sikh Society to take further strides. A rare feat, at the age of 72, on his coming to the *gaddi*, the spiritual throne, he undertook a long arduous preaching tour to the renowned

holy places of the Hindu faith, himself and had congenial discussions with the learned men of all denominations and even faiths and sweetly prevailed upon the men who mattered to adopt the way of the Gurmat which they did as is shown by a hymn in Rag Tukhari of Guru Ramdas included in the Guru Granth. Firstly, he consequently, established his ministry at Goindwal. Secondly, for the mission, he appointed twenty-two *manjidars*, priestly and missionary order, directly controlled and administered by the Guru, the chief pontiff, to interpret the message of *Gurmat*, Guru's creed and doctrine, in different parts of India, particularly in the places which Guru Nanak had visited in his itineraries and where he had established *sangats*, congregations. Thirdly, to institutionalise the message of the Gurus, he thought of compiling the Word, already revealed to Guru Nanak and Guru Angad, in the form of a Scripture, appending thereto the early revelations received by bhaktas like Jaideva, Namdeva, Trilochan, Ramanand, Kabir, Ravidas and others whose hymns, possibly, had been known to Guru Nanak too. Guru Amardas commissioned his grandson Sanhasanram to arrange the revelatory material in the form of *pothis*, books, which have come down to us as pothis of Goindwal. Fourthly, the Guru, very rightly, gave a centre for the community to congregate and gather together, at least, twice a year, on the occasions of Baisakhi and Diwali, at Goindwal, by the creation of a sort of *tiratha*, a holy place of pilgrimage, in the form of a *Bauli*, a deep well which could, otherwise be approached by down-going stairs, eighty-four in number, not without a mystic symbolic value. Fifthly, he raised the importance of inter-dining, without any prejudice of caste, colour, country and creed, in the *langar*, free-kitchen, by proclaiming that none would have the Guru's presence without partaking food from the langar. Even Emperor Akbar, the Great, not only abided by this, but also expressed an earnest wish to donate land, sufficient to sustain the langar. Sixthly, and this is simply surprisingly, he went to socially reform the customs of *sati*, burning alive of the widows on the pyre of the dead husband, of *pardah*, women not showing their faces to strangers and in public, of abolishing cursed widowhood by persuading the afflicted ones for remarriage which he sanctified as a custom or rite, etc. He preached prohibition actively and encouraged economically beneficial trades and crafts. He discouraged begging and living on charity.

(3)

In the divine spark, called *joti* or light, lies the supreme excellence of the Guru. In the annals of the word-poetry, who else started uttering divine verses after he was past 72 years? It must have been very very rare. Anyway, Guru Amardas has been the one. A rarest moment of inspiration or revelation of his hymnology came when he was moved to write out a full long poem on the subject of 'bliss'. The 40-stanza poem is the culmination of Guru Amardas's divine inspiration. The *Ramkali Anand* is his magnum opus; *Ramkali* is the musical measure to which the utterance is tuned to be sung and *Anand* or Bliss is the title borne by the composition. By the way, it should be noted that *Ramkali* has been the measure, popular with the yogis of India, and the Sikh Gurus have addressed themselves to the yogis, mostly, in this very measure. The yogis aimed at achieving the bliss of self-realisation through the 'stilling' of the mind which was signified by the availability of the 'unstuck music' within the 'tenth house'. Guru Amardas, in the poem of *Anand*, frequently resorts to the terminology of Yoga but gives it new meanings. As such,

for a person of above 72, to be inspired to write on the subject of 'happiness' — a secular interpretation of anand and admissible by all means, should be a treat. This provides in itself the proof and evidence of the veracity of the subject treated on the basis of self-experience of that happiness/bliss in that advanced age. The terms happiness and bliss are not interchangeable but they are not mutually excluding as experiences. If any creation reflects the personality of the writer, he (Guru Amardas) did continuously live in the state of bliss ever since he came to occupy the *gaddi*. Who else has written on this subject so thoroughly and consistently at such a stage of life? In this perennial state lies the proof of the efficacy of the path of bhakti through which Guru Amardas had achieved that state. The poem on Anand reveals to man the secret of happiness and how to achieve it. The nature of the poem and of the secrets of happiness expounded therein is secular and non-ritualistic and thus non-communal or esoteric. Mankind is seeking happiness. The *Anand* is reassuring, it reassures every man that he can have joy and happiness, without sacrificing pleasure, and also the bliss. The poem reassures that bliss is the truest destiny of man, as pain/suffering could be banished as foreign to his destiny. The secret of happiness revealed truly works as it did work in case of the Guru-poet himself.

We should, now, proceed to exactly know, interpret and examine the secret of bliss/happiness revealed in the Ramkali Anand:

A tradition holds that Guru Amardas composed the poem of the *Anand* up to the stanza xxxviii to which Guru Ramdas and Guru Arjandev, respectively, added stanzas xxxix and xL. This may be correct. Taking it that way, stanza xxxviii gives the summing up of the theme of Anand, as built up in the 37 stanzas preceding it, by Guru Amardas himself. The stanza xxxviii, as translated by Macauliffe, is like this:

- (1) God having put the soul into the cave of the body, blew breath into it as a musical instrument;
- (2) He blew breath into it as a musical instrument; nine doors of the body He disclosed, and the tenth He concealed;
- (3) To some through the Guru He gave faith and disclosed the tenth door:
- (4) There are the various forms of God, there the nine treasures of His Name, but His end is never found.
- (5) Saith Nanak, the beloved God having put the soul into the care of the body, blew breath into it as a musical instrument. 38.

The first line, refers to the soul which is the element of divinity and the body which, for its life, depends upon the regularity (harmony) of breath. Guru Amardas, elsewhere in his hymnology and compositions, has paid handsome tributes to the dual nature, of the integrated human body, calling it even the 'temple of God' (var Ramkali. 11) or 'fort or fortress of God, filled with gems and jewels'. In *var* Ramkali. 14, he clearly says that human body is not made of dust only but also has the swan-like spirit (hansa) which, as situated, steers through the pond of the world unsoiled by the water of lusts and evils therein. Not unoften has be returned to this description of the body that it has ten doors, out of which nine are visible while the tenth one is concealed. The nine doors are the apertures of the body which act as the sensory organs and reveal to us the world of matter, existing in space and time, the world of form, touch, taste, smell and hearing. The

tenth door has the dwelling of the divinity, the light or *joti*, it is the spiritual part of the man. Again, in this context, what Guru Amardas has tirelessly harped upon again and again is the idea that as the nine doors are closed the tenth one opens up to let the man in. However, the physical and the spiritual are not in disharmony or in conflict. They are harmoniously co-existing. The state of poise and balance is the most desirable. The totality of man is disturbed if he minds the nine doors which open to him the outer world of matter only and neglects the tenth door which conceals his spiritual reality. That is, the man is at his best when he has access to all the ten doors. Now, coming to the second line, the principle giving arrangement of control of the ten door is such that as wide the tenth door opens, the nine doors tend to close up, partially, if not wholly. In other words, as one dies to the worldly joys and carnal pleasures, he begins to grow up spiritually. To Guru Amardas, the extremes, are abhorrent, he tends towards the 'middle path', the path of *Sehj*, natural course of balance. That is the path of living among the impurities of the world and still transcending them. That is the way in which a swan swims across the pond or the lotus stands in the pond. The third line of the above given stanza refers to the grace of the Almighty for the opening up of the tenth door which is possible only under instruction from the true Guru. His teaching alone can lend this faith to man that all is not revealed through the nine doors which fail to reveal the self of man to him which is revealed if the tenth door opens. In simple words, the teaching is that matter is not the reality, spirit is real. The fourth line of the stanza under discussion gives a glimpse of the spiritual life that is experienced with the opening of the tenth door. There is, in plurality, there is Unity. In short, the stanza under review opens this secret of the anand/bliss that the path of happiness lies in the way of *Sehj*, the way of the swan or the way of the lotus; one need close the outer doors and open the tenth door; one should rise above material and carnal joys and experience the spiritual bliss. Man need strike the right balance between life terrestrial and life spiritual. This is development of both the aspects in right proportions.

The theme of closing/opening of the apertures/doors has been discussed, both explicitly and implicitly, quite comprehensively in the poem on Anand. The explicit references are included in stanzas xxx to xxxvii. The implicit references are to be found in the remaining stanza of the poem.

- (1) Complete self-surrender to the Guru closes the nine doors and opens the tenth door.

If thou meet such a true Guru as will dispel thy pride, entrust thy head to him;

So shalt thou meet God who owneth thy soul, and He will come to dwell in thy heart. (Anand. 30).

Here self-surrender implies complete obedience to the Guru's will, which, in reality is God's Will, enshrined in the Word, revealed to the Guru.

- (2) God, the capital, is gained by the mind, the merchant, if it repeats ever the name, under the Guru's instruction.

God is my capital, my mind is the merchant; through the true Guru I know my capital. (Anand. 31).

- (3) The thirst of the tongue is quenched, when it tastes the elixir of God's name. The sense of material tastes dies away by repeating the name and from the elixir God is met. The name opens the tenth door.
O my tongue, thou art attached to other savours, thy thirst departeth not. Thy thirst will not depart by any means until thou obtain God's elixir. If thou obtain and drink God's elixir, thirst will not again affect thee.
(Anand. 32).
- (4) Light is the integral part of the body. Non-attachment to the world gives the realization of God (light), if the world is realized as merely a 'show', a play, something purely transient.
O body of mine, God infused light into thee, and then thou camest into the world.
(Anand. 33).
- (5) Soul, when truly awakened, realises the presence:
My soul was delighted when I heard of God's coming;
O my friends, sing a song of welcome to Him; my house is turned into a palace to receive Him.
Under the Guru's instruction I knew the unbeaten strain, and enjoyed the divine relish of God's name.
(Anand. 34).
- (6) Addressing the body, again, the Anand gives this exhortation:
O body of mine, what hast thou done by coming into this world?
(Anand. 35).
- (7) Guru Amardas exhorts the eyes thus:
O eyes of mine, God infused light into you, look at none but God
All this world which you behold is God's image; God's image appeareth in it.
(Anand. 36).
- (8) To the ears, he says:
O ears of mine, you were sent to hear the truth;
You were sent and attached to this body to hear the truth; hear the true Word.
(Anand. 37).

(4)

True it is that the way to bliss lies in closing the nine-material apertures of the external senses or diverting into healthier and wholesome channels as directed by the Guru (Anand. 30-37), but how to do so! Of course, the Guru alone can give out the secret! So, what is the Guru's secret as given out in Guru Amardas's Anand? Here it is as given in the very first stanza which stands at the head of the poem.

Joy, my mother, that I have found the true Guru!
I have easily found the true Guru, and the music of gratulation is in my heart.
The excellent Ragas and the race of the female singers of heaven have come to sing hymns.
They who have fixed God in their hearts sing His praises.
Saith Nanak, I feel joy that I have obtained the true Guru.
(1).

Anand or Bliss is obtained when the true Guru is obtained. The true Guru gives realisation, in perfect degree, of five things. The terms used to denote these five things, in the text are: *satiguru*, *sehj*, *rāg*, *shabad* and *hari*. It is to be noted that most of these terms have been translated into English in the above given translation by Macauliffe very inadequately, as is generally the case in all translations. The original terms indicate the states of living as well as the attitudes to life. These states of living, together, give the state of bliss, whereas these as attitude help in obtaining the states of life. The first stanza of the Anand is the key-note stanza of the poem. The remaining stanzas elaborate the five themes referred to in the opening one. Briefly, the five themes which generate the state of blissfulness are like this :

(1) **Satiguru (True Master)**

The true Guru banishes all darkness or ignorance. That is, the Guru and knowledge are synonymous. Guru stands for perfect knowledge or right knowledge. *Jnana*, knowledge is the first requirement for the acquisition of the state of bliss. In the poem of Anand, aspects of right knowledge are many. Hari or God, the supreme Being truly abides in the human mind (1); inclination towards Hari banishes pain for Hari never fails in time of need (2); Hari, the true dispenser is a treasure of abundance (3); His praise by meditation on the Name bestows peace (4); and His grace gives meditation which results in the unstruck music to resound in the personality — are, for illustration, the aspects of right consciousness as implied in the first five stanzas of the Anand. The true Guru alone can give true knowledge, and he alone can really tell what ignorance is. For example, he tells that a body without an idealistic devotion, *liv*, can never be happy (6); anand does not lie in attachment to worldly possessions (7); nescience always results in imperfection and transmigration (8); true knowledge does not consist in knowing everything and all of the Reality but it consists in obedience to the will (9); designing does not lead to union with God (10); ritualistic actions do not lead to knowledge or *Sehj* (18); inner purity is far higher than the outer decorations (19); and *māyā* will invariably produce pain (29). These aspects of knowledge are far too fundamental. However, perfect knowledge in all behaviours, conduct, situations of life is essential. Without that, no situation will yield happiness and with that all situations will yield happiness. All manners, etiquette and situations require consciousness of the right conduct that is expected of a man. All jobs, professions and vocations require perfect knowledge. Pleasure results from the right use of words, right habits, and right thoughts. So true knowledge is the first and foremost requisite for the state of bliss. The true Guru is the symbol of true knowledge.

(2) **Sehj (Poise/nature)**

The literal meaning of the term *sehj* is that which is 'born with,' which is the 'true nature' of man. It is the state in which poise or balance is attained and maintained. The true Guru alone can reveal the true nature of man to him. Unless, this is revealed and maintained, there can be no *anand*/bliss/happiness. In the poem on *Anand*, the true Guru reveals that divinity pervades mind (31), tongue (32), body (33), eyes (36), and ears (37). In *māyā*, true nature sways and vacillates (29) but under love it gets poise and non-vacillation (6). Enlightenment, harmony, experience of identification with Reality (1) are *sehj* and give the state of *sehj*. To remain on the side of God (2) is to attain *sahj*. Satiety gives *sehj* (3). Belief in the fact that the Name is a dependable prop in all situations of life gives *sehj* (4). Subduing the five lusts (5) results in *sehj* and this achievement comes from

meditation. Enlightenment banishes sins and this results in sehj (7). Freedom from wandering in darkness of falsehood or superstition gives sehj (8). Unless man knows his true nature, he cannot behave in the true or right way. To achieve bliss, one must maintain balance physical, emotional, intellectual. He should maintain balance in crisis caused by the violent changes in material and environmental conditions. Poise is the true nature of the divinity of man. He should not lose poise or balance in any circumstances. He should not overdo nor should he underdo; he should not speak too much, nor should he speak too little; he should not wish too much, nor should he desire too little; he should not crave too much, nor should he be too poor; Middle path is the path of sehj. All extremes are to be avoided. A balance has to be rightly struck between this worldliness and the other-worldliness, between want and affluence, violence and non-violence, etc. The path of sehj lies in right balance between *deg* and *teg*, *raj* and *jog*, *miri* and *piri*, to express in the Sikh parlance.

(3) Rāg (harmony)

Literally, *rag* means love and by implication harmony, harmonious living. Rāg means a musical measure too. The rāg of the composition of the Anand is Ramkali. Rāg is the capacity to live in harmony with others. To obtain bliss, man must live in harmony with himself, with other members of his family, with colleagues in the office, with fellow-beings in all walks of life. What is this harmonious living? It is the capacity to pull on with others with the least possible of friction and conflict. It is the capacity to make friends with others, to cooperate with others and to sincerely appreciate others and love them. But above all, it is the capacity to live at peace with oneself. As long as man is divided in mind, he cannot be at peace. If there is a conflict between his intellect and emotions, he cannot be at peace. If he is opposing his own conscience, he cannot have bliss. If man is not at peace with his own divinity, his own God, bliss remains far away. Guru Amardas has made a reference to the unstruck music or to the unstruck music of the five instruments several times in the Anand, for example in stanzas 1, 3, 5, 34, 38 and 40. The unstruck music is an essential expression of the state of bliss. Guru Amardas has interpreted the nature of *rags* or the musical measures in terms of divine nature of man and in terms of man's devotion/bhakti or love for God which is possible only with the attainment of certain moral and ethical excellences and virtues and by driving out evils and evil tendencies. A state of rāg is the state of purification of mind, intellect and spirit. So, bliss comes with the development of personality on these lines of purity, morality, ethics, loving co-operation with others and spiritual harmony.

(4) Shabad (intuition)

Sabd in Sanskrit or shabad in Panjabi stands for the intuitive experience or the sruti. It is a state when man is in direct communication with God. It is that spiritual state in which God Himself speaks out to the man. It is first hand experience of the Reality. It is spiritual or religious experience, so called.

Shabad refers to the word of the Guru (1); shabad refers to the unstruck music (3); shabad refers to the Name of God (4); shabad refers to the way or level of living (7); etc., too. At best, it is the direct experience of Reality, it is knowing God most intimately. Such an experience transforms man at all levels – physical, emotional, intellectual, moral and spiritual. To know intimately is to get identified with the Reality. This is the stage where man gets all the excellences of the Reality. This is true experience of bliss which never passes away.

How to have this experience? The Anand has suggestions to make at every step: Be on the side of God (2), experience richness of God (3), have satiety which comes by meditating on the Name (4), banish the five lusts which steal away qualities of life (5), live devotedly (6), earn the grace (7), walk under the will of God (8), obey the command of God (9), shun cleverness and designing (10), live a life of self-transcendence (11), accept the world as a play (12), banish the lusts of avarice, greed and pride (13), surrender the self (14), meditate on God (15), contemplate on the Guru's Word (16), be pure (17), overcome faithlessness (18), banish desire (19), be good in thought, word and deed (20), etc. So, direct experience of the Reality requires most sensible development of the being. Such a development of personality gives bliss.

(5) Hari (Supreme Reality)

Anand comes if Hari gets fixed in the mind. This becomes a possibility if one constantly meditates on the Name. Bhakti alone can do this for man. The true Guru only can help a man on the journey of devotion to God. Devotion to the Guru is devotion to God. Invariably, in each stanza of the poem on Anand, meditation on the Name is prescribed. First of all, meditation requires unflinching faith in the existence of God, in the Reality. Guru Amardas has laid the greatest emphasis on the undividedness on mind and banishing what is called the *duja bhau*, love of the second or the other; The love of the second or the other means attachment to matter or things material. It also implicates egoism or love of the self, love of Man's own comfort, love of one's opinion or feeling, it is I-ness and my-ness. Love of God drives all these tendencies away.

God alone should be the centre of one's devotion:

The Lord is omnipotent in all things, why forget Him? (Anand. 2)

They hear the unstruck music whose mind is fixed on God. (Anand. 3)

They who were so predestined are attached to Thy Name, O God. (Anand. 5)

Man hath no other refuge than the Word, by attachment to which he is adorned. (Anand. 6)

The True One hath adorned with the Word those whose hearts have parted with worldly love. (Anand. 7)

(5)

Going stanza-wise through the poem of Anand, the life of bliss comes with (1) illumination, (2) faith, (3) contentment, (4) desirelessness, (5) self-control, (6) idealism, (7) detachment, (8) purity, (9) dedication, (10) non-attachment, (11) foresightedness, (12) humility, (13) egolessness, (14) self-lessness, (15) submission, (16) dynamism, (17) piety, (18) enlightenment, (19) harmony, (20) inspired living, (24) poise, (25) wisdom, (26) liberation from passions, (27) watchfulness against passions, (28) purposefulness in living, (29) fortitude, (30) submission to Guru, (31) quest for truth, (32) noble tastes, (33) self knowledge, (34) godliness, (35) gratitude, (36) discernment, (37) truthfulness, (38) self-realisation, (39) grace and (40) self-fulfilment. According to Guru Amardas, attainment of the level where the excellences become an integral part of human personality, results in blissfulness. The path is hard, it is razor-sharp, to put it in the words of Guru Amardas himself (stanza 14), but one cannot miss joy, happiness and bliss while treading it. Guru Amardas lives in bliss, he has shown man the way to live in bliss. That is the finest thing he could do for mankind. Guru Amardas is indeed the apostle of bliss.

THE THIRD MASTER AMARDAS

(1479 – 1574)

by

the Late Prof. Puran Singh

Amardas was a spiritual genius of the times of Guru Angad. He was a Vaishnava by faith, and a great pilgrim who had been forty times to the sacred Ganges at Hardwar — going there bare-footed, singing divine hymns all the way, and charitable, good, pure, and poor all the while. It was in the seventieth year of his life that a trifling event produced a revolution within him. merely the hearing of a song of Nanak sung by Guru Angad's daughter, Bibi Amro, the wife of Amardas' brother's son. Once, early at dawn, she was reciting the song of Japji; uttering the Divine music as it is heard ringing through the air from the throats of birds that are singing and soaring, while she churned butter for the family. The old uncle Amardas felt a solace in that Angelic voice and life in the song that he had never felt before, and he drew still nearer to listen to her, "Whose song is it?" said he. "Our Father's" said she, "it is the Japji's song of Guru Nanak."

She took the old man to her father. Angad received him with the great respect that was due both to his age and to his position in society. Uncle Amardas, having seen Angad once, never while living left his presence. Enraptured by it, Amardas would have died if it had been withdrawn. So deep and intense was his passion that he would find pleasure only doing every service necessary to the Master; he would bring him a pitcher of fresh river water from the river Bias every morning for his bath, he would wash his clothes, he would serve him in The Temple of Bread — taking keen delight in self-effacement in his love. He extinguished his little self so thoroughly that he was considered mad; an old man who had no interest in life, he was dubbed Amru, and generally forsaken.

Even Angad, though sweet to every one else was not so gentle with him; for him there was all the rigour of discipline. The Master left the disciple alone to his ecstasies, to his labour of love, to his Samadhi; making response to him only in the Unseen, as the Master chose to cover his art-work under a thick veil from the vulgar gaze. Nevertheless, Uncle Amardas showed no annoyance at the treatment he received. Only once a year a yard of Khaddar (a coarse cloth) was given to him by Angad; and Amardas, not knowing where to keep the sacred gift, put it on his head and left it there. Where else could he keep it? He found no place holy enough for it. Year after year, he kept on winding over it the new cloth; and it so was for twelve years! Fond like a child of his Beloved, he would remain looking at him in a continual trance of wonder and joy and love. What else could he do?

New cities began to spring round the name and person of the new Master. On the bank of Bias the disciples built a town called Goindwal, and they wished that the Holy Angad should go and live there. As he could not go, Angad asked his beloved Amardas to go and make Goindwal his residence.

Amardas took up his residence at Goindwal; but he would come very day, the old man, with a brass pitcher of the river water on his head and the Ganges flowing out his eyes to bathe the Guru. He would come singing Japji all the way, and halt for a moment's rest midway at the place where now stands our shrine: Damdama Sahib, to which pilgrims now resort, if only to look up to Heaven in hallowed of our great ancestors.

SAMADHI OF LOVE

While returning from Khadur to Goindwal alone late at night, Amardas never turned his back on Khadur. He would have died if he had turned his back on the Master even in that way. With his eyes looking still towards Master, he walked backward to Goindwal. Here, in this great old wayfarer who had travelled all his life with his face towards God, can be seen again in slightly altered form the Love Samadhi of Guru Angad sitting on the road to Kartarpur. Amardas had found his God; and, in deep spiritual contemplation, was unable to turn his back on the spot where He in His bright raiment shone.

THE DISCIPLE CROWNED

One day, while nearing Khadur with his brass pitcher of the Bias water, fell by the house of a weaver into his loom-pit, having tumbled against a wooden peg that the weaver had driven into the ground. It was a severe winter night, raining and pitch-dark. The weaver's wife disturbed in her comfortable bed by the noise of his fall, said to her husband, beside her, "Ah, who can have fallen at our door like that?" The husband replied, "Who else could it be, but that homeless insane Amru; he, who never sleeps, never rests and never tires?" The report reached Angad; the word "homeless" (*Nithavan*) used by the weaver, moved the Master deeply. He strained the Old Amardas to his bosom; and from their meeting arose another sun in our sky, the new Amardas. "My Amardas! my Amardas," said the Master, "is the home of the homeless, the refuge of the refugeless, the pride of the foregoers of their own pride, the strength of the renouncers of their own strength. My Amardas! my Amardas is the Master, Nanak himself!"

And he sent for five pice and a coconut in the fashion of Nanak, and worshipped Amardas, giving him thereby a throne in the heart of the people.

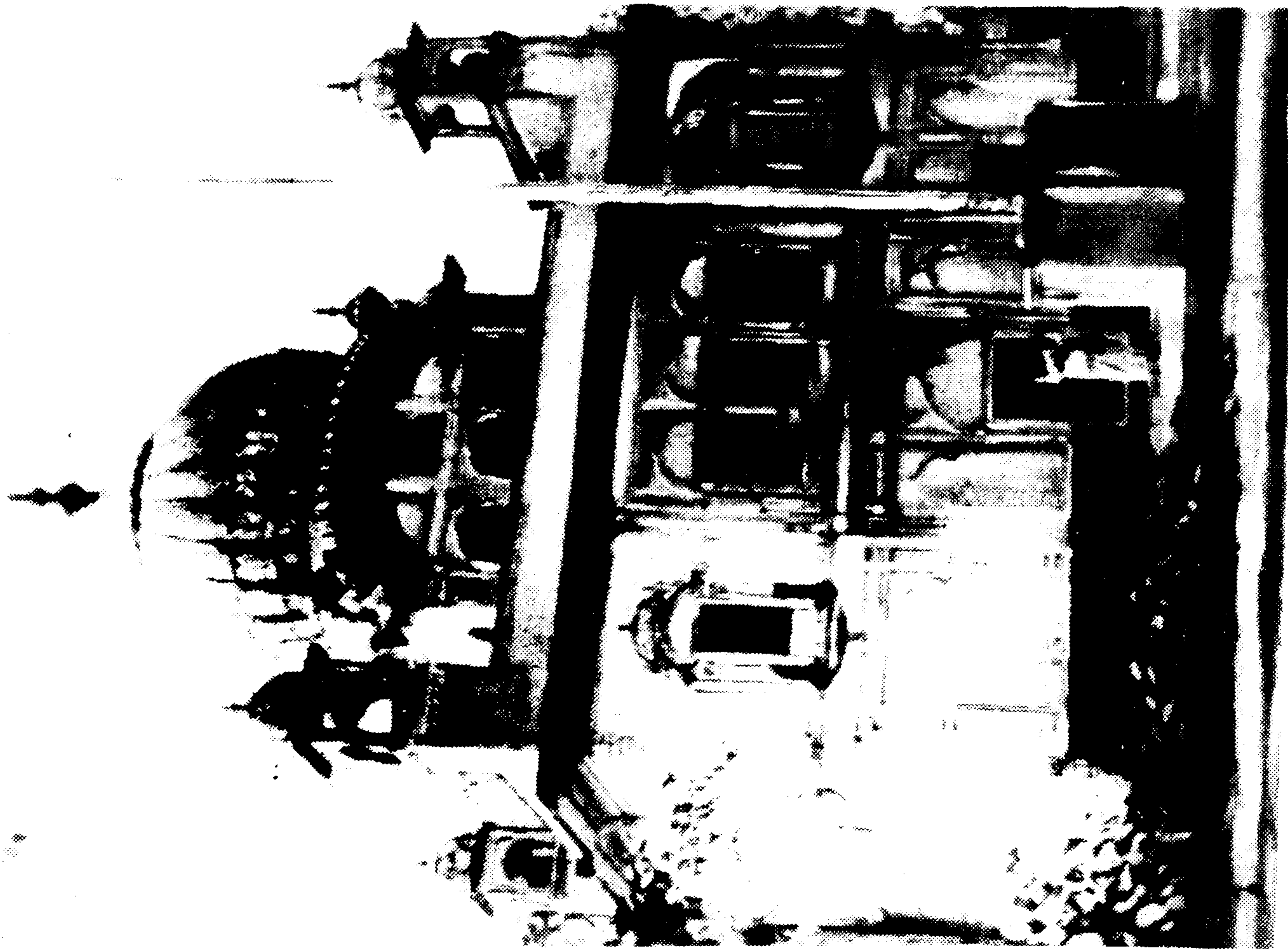
THE POOR SERVANT

Datu, the son of Guru Angad, was for a while at enmity with Amardas. Once he (Datu) proclaimed himself a Master at Khadur, but he was not accepted. At this, Datu, full of rage went out to Goindwal and kicked Amardas; having always regarded him as a poor servant of the family.

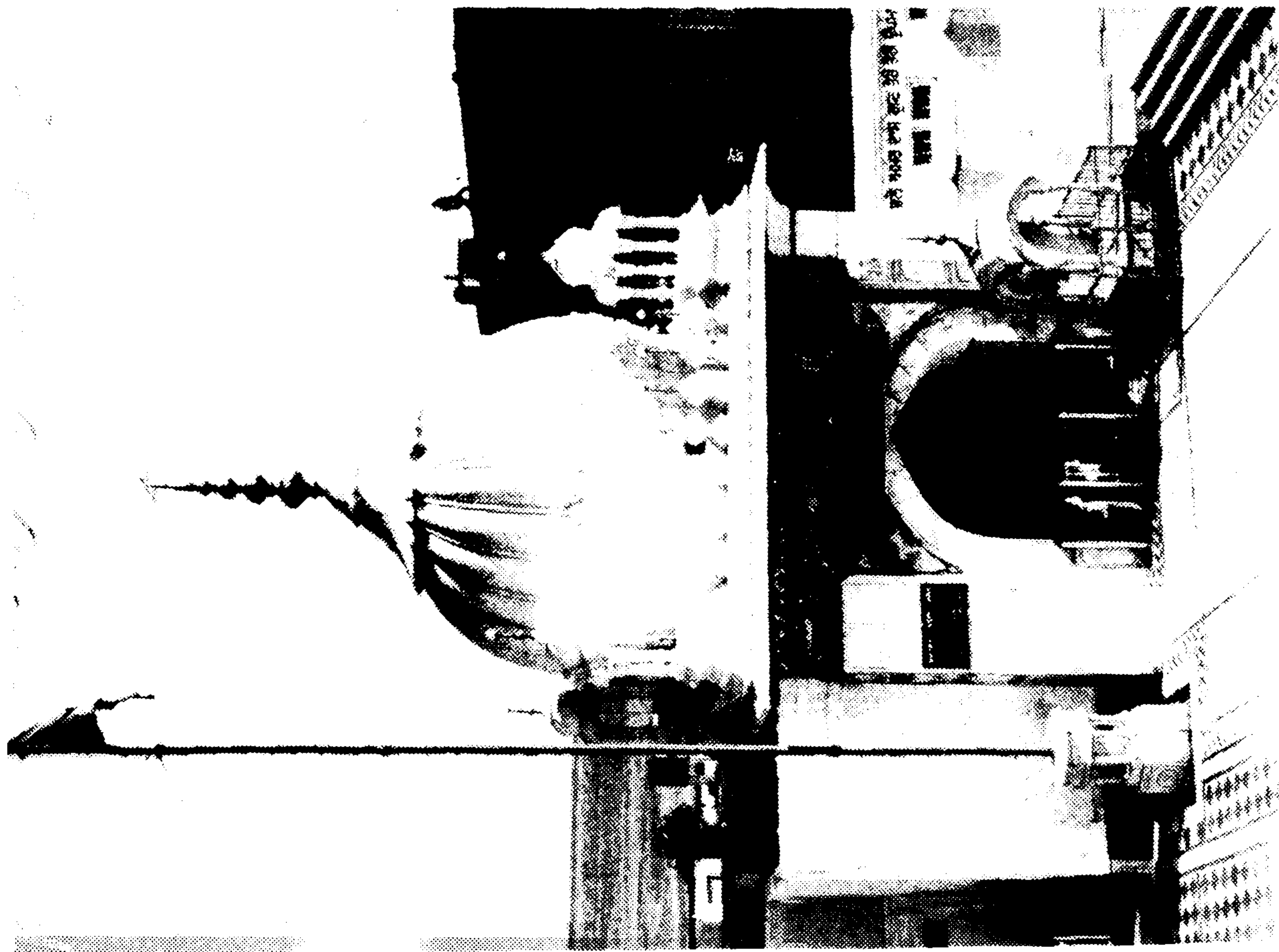
"What? a servant of ours, made into a Master?" cried Datu. But Amardas only knelt down and began rubbing Datu's feet in deep reverence, "Sire," he said, "my flesh is old and hard; it must have hurt your foot."

THE MASTER'S INJUNCTION AGAINST CASTE

No one could gain an audience of Guru Amardas without first partaking of the Bread of Grace at the Temple of Bread. This temple was now kept up by the Sikh Commonwealth; and every day's collection of grain were milled and baked



GURDWARA DAMDAMA SAHIB



GURDWARA BAOLI SAHIB, GOINDWAL

into bread and distributed free, reserving nothing for the morrow. If men were few and the bread more, the Guru that day at home to the animals of the town: the cows, the horses, the bulls, and the buffaloes, were fed. If anything still remained, the good disciples took it to the river and feasted the fish with it.

THE HUMOUR OF AMARDAS

Amardas has a very happy way of receiving of people for initiation. There is a beautiful life story of Bhai Menhga to be told. Menhga in vernacular means *precious*, and the Guru called Bhai Menhga meaning – one whom he had purchased at a very high price. One day, a disciple named Lal (meaning ruby) came for initiation. Amardas at once remarked: “O, you are a *Lal* of the Guru.” Another day, a rich Mussalman (Moslem) horse-dealer named Allahyar came to the Guru merely to see him. But he became the Guru’s slave when the shining glance fell on him and the Guru remarked, “Thou art Allah’s *Yar!* (*the friend of God*). Ah! it is difficult to be His friend. Come, I will make you the *slave* of God!” Allahyar entered discipleship. Later on, this saint was known as Allah Shah . . . of God – the King.

BIBI BHANI

Guru Amardas had two daughters: Bibi Sulakhni, known as Dani; and Bibi Bhani who was the younger of the two. The latter from her very girlhood was fond of solitude and mystic thought. When playing with her girl companions, she used to recite the Guru’s hymns and thus preserve her own spiritual atmosphere. She used to dress in a simple suit of coarse cloth (Khaddar), as a poor girl, seeing which some of the Sikhs were displeased. One day one of them offered her jewels and silk dress to wear, and asked her to clothe herself as became her dignity. In reply to this she chanted a hymn of Nanak – “All this is illusion, and the wearer thereof too, illusion”; and she requested the Sikh to put all the proffered money into the sacred Temple of Bread for the service of the people. Bibi Bhani later on entered the path of discipleship; and she is one of the brightest among the heroic Sikh women who played their part in history.

THE CHOICE OF THE BRIDEGROOM

One day the mother conversed with the father about her daughter, Bibi Bhani, “We must give away Bibi Bhani in marriage now,” said the mother. “To whom shall we give her?” said the father. “To a young man like him,” said she, pointing at the same time to a young man standing by. “Yes, give her to him, then,” said the father.

The young man thus discovered was Jetha (first born). In this way the bridegroom was chosen; and, as he came to claim the bride, the Master said, “What gifts do you choose, my son? It is our custom to present a gift of your choice at this time: choose, therefore, my son; at my expense be your choice.” “Sire, give me the jewel of Nam, give me the song of thy praise.” Here and thus Jetha enter discipleship. He was married to Bibi Bhani; but, as poor as the bride and as spiritual as she, he began labouring, and thence forward continued as a humble disciple among a hundred thousand more who were digging the Guru’s Baoli (a well, with a staircase made of masonry leading down to the surface of the water). Jetha, like the others, carried baskets full of mud on his head, and surrendered himself wholly to the

service of the Master in his love and Dhyanam, having renounced without repinning all cares of the past and all anxiety for the future.

HOW THE FRAGRANCE SPREAD

A remarkable book, *Bhai Menhga and Mai Suhag Bai*, has recently been published (as Tract No. 209) in the series of the Khalsa Tract Society, Amritsar. It is one of the truest pieces of Sikh History that has come to light — a history in a poem, as all true history should be. *Bhai Menhga* and his wife both yearn for the life of the Spirit, but are invariably defeated by ascetic ideas — “garbs of renunciation,” till they despair of getting truth anywhere. And yet they cannot live without it. A stranger, a distant relative of theirs, comes on a visit to them. She makes herself perfectly at home with them, and looks after them as if she were the mother of the family. She cooks for them, serves them and lives as if she had thought: “Let me pour out floods of love, and efface myself.” Since her arrival, that sense of acute despair which had come upon the household has been slowly vanishing. This kind woman has brought solace to them, but they do not know that it is coming from her. They notice that there is something in her life which she scrupulously hides from them. The more they think of her, the more imposing and mysterious in their eyes becomes this seeming-insignificant person. They find her acting as the mother of many orphans, and as the sustainer of many a poor girl deserted by a cruel husband — gambler, thief, or drunkard. They find her sitting beside the wet and cold bed of a poor mother on whose starved bosom lies a new-born babe, striving to suck. The wretched mother finds in her both a nurse and a benefactress, who washes her clothes, brings her new dress and food, looks after her children as long as she is confined to bed, and whom every one in the house calls upon in need. They find in her a secret river flowing in a thousand channels, bringing water of life to the dead and the dying. They find her dumb about religion; she refuses to be defined, declines to be named — she desires only that someone may catch the gleam of her soul and follow it.

She dawns as a gradual revelation on Bhai Menhga and his wife. Her every act is a prayer, her every step a song, and herself like the sky spread over the snow tops — as pure, as high. Things develop further and further. Once the pair fall dangerously ill. Twentyone days of a sort of typhoid fever and another fortnight of childlike physical weakness; but this untiring mother — servant of theirs is by their bedside, nourishing them with the milk of Love. Led by the Grey Lady, the pair go to Goindwal, where they join the holy army of the Guru.

Amardas had, out of the abundance of his generosity, given authority to 146 apostles of his to go and spread the fragrance in as many regions, and to preach the Truth through the language of action in one uniform spirit of the Master; namely, in love and service of the people. Out of these 146 adepts, 94 were men and 52 women. Out of these 52 chosen women, one was Mai Sohag Bai, the Grey Lady, who had rescued the drowning couple.

JETHA

Ramdas, or Jetha (as he was called), being the first-born of his parents, was from Lahore. Jetha's parents found him a moody boy, who would do nothing useful for any consideration. Driven by his people, Jetha was at last seen selling boiled pulse to the passers-by on a road-side near Lahore, where sometimes in his joy he would

distribute the whole stock of pulse free to the hungry — an ideal pulse seller! Finally, renouncing his native place, Jetha joined a party of Sikh Pilgrims, and went with them to Goindwal. Soon afterwards he was discovered by the Guru's discerning eye; and thenceforth Jetha never left the Guru's presence, whether the latter was making the rounds in his own country or on a journey to distant Hardwar. He was so selfless, meet, sweet and alluring, that the disciples began calling him by this original name Ramdas — which means Servant of God. After his marriage, he visited his parents with his noble bride; but he could not stay — he would die if he separated from his Master. So he returned to Goindwal, and lived at his Master's feet.

THE JEALOUSY OF THE ARISTOCRATS

The prosperity of the disciples made the Moslem and Hindu priests and rich men very jealous of the growing fellowship surrounding the Master. A movement against him developed, and he was charged with wishing to make all castes one. By his teaching he had polluted, they said, the religion of his and their ancestors. Guru Amardas was accordingly summoned to the Imperial Court to meet the charges against him, but he sent as his representative Jetha, by whose frankness and persuasive advocacy the storm clouds were dispersed and the accusers abashed. All passed off well, but hatred rankled still in the hearts of the opponents.

THE MASTER AT THANESHWAR

The Guru went on the long journey to Hardwar to see his old friends and acquaintances; and, as he went, scattered the blessings of Nam. On his way he halted at Thaneshwar, where the people asked why he composed hymns in the unknown Panjabi dialect, and why not in Sanskrit — the only language in which great truths can be expressed. The Guru said: "Sanskrit, now that it is no longer the people's tongue, is like well water — sufficient for the irrigation of a small tract of land; whereas Panjabi, being the living language of the people, even if it be nothing but a dialect, is as the rain, which falls in showers all over the country."

AMARDAS AND HIS PEOPLE

Bhai Budha, seeing the coarse bread that the Master ate, while from his Temple of Bread his people were always feasting said: "Why should we, your Sikhs, be so well fed, when you eat this coarse bread?" The Master replied, "Bhai Budha, there is no difference between me and my people. I eat with their mouths, whatever you give them. That is my sustenance, and not this coarse bread only." Jetha standing by, was visibly moved, and burst forth in spite of himself into the song of praise:

"O Master! Thou has the abundance of Love for thy
disciples which the mother has for the child,
As waters are to the fish, we thy disciples are to thee!
Thou feelest the relish of the bread thy people eat
and the taste of the water they drink!
As the cow finds her soul in the calf,
as a bride finds it in her bridegroom, so dost
find thy joy in thy disciple."

AMARDAS AND EMPEROR AKBAR

Emperor Akbar came to pay a visit to Amardas at Goindwal. It is written he got down from his horse and walked a little distance bare-footed in his habitual reverence for all Saints. The Emperor could not, however, be shown into the presence of the Master before he had partaken of the Bread of Grace.

Emperior Akbar, having complied with this requirement, obtained audience as he wished with the Guru. It was on this occasion that the Emperor offered to Amardas a large estate for the Service of Bread. The Master declined his offer, and said: "I have already obtained enough from my Creator. The people are my lands and estates. Enough that daily we get our bread from God; we do not think of the morrow. Enough that we are of the Poor, and think of the Beloved." But as a token of his appreciation of the Guru's work the Emperor gave an estate of a few villages as a present to Bibi Bhani; and this is the estate that later on was converted into a flourishing colony of disciples, where today stands the famous City of Amritsar.

AMARDAS AND JETHA

What Nanak saw in Angad, what Angad saw in Amardas, Amardas saw in Jetha; who was the divine Beloved of Amardas, and the story of whose discovery by means of a happy chance (introducing him into the family as a bridegroom) has been related. Bibi Bhani also had won the heart of the Guru by her continued devotion; and she prayed him that, to avoid all jealousy in the family, the inheritance, at birth, of the Spirit of Nanak, should henceforth by his authority be confined to her offspring. The Guru conferred this favour on her; but the husband of the elder daughter was held in higher respect and the Guru felt that the people were opposed to his selection of Jetha. Accordingly, he sent for both sons-in-law, and required each of them to build a platform for his morning and evening assemblages. Rama and Jetha set to their appointed work and finished it. The Master told Rama, the elder son-in-law, that his platform was not well built and he must throw it down and build anew. Rama built it a second and a third time with no better result. The Guru continued to give the same orders to him till in disgust he refused to rebuilt it any more. Jetha was treated by the Guru in exactly the same manner. He built and rebuilt the platform seven times, and each time with an increased joy and greater fervour; always falling at the Master's feet, imploring forgiveness, and pleading ignorance of the Master's exact requirements. When the platform was thus made ready for the seventh time, when the same joy was Jetha's and the same pleading, the Master strained him to his bosom, in an embrace as fervid and close as that in which Nanak held Angad. "Go, my son; as thou hast raised this platform seven times, so seven generations of thine shall receive in their soul the Spirit of Nanak and his high throne in Heaven."

THE BRIDEGROOM CROWNED

Amardas sent for his two sons, Mohan and Mohri, and for Bhai Budha and other Sikhs. In this shining assembly of disciples, Amardas, having obtained five pice and a coconut, got down from his seat, placed Jetha thereon, and set the offerings before him, saying: "Thou art myself. The light of our Master Nanak is in thee." Jetha was acclaimed by the whole assembly as Ramdas, the Master. Baba Mohan resented this act of his father, retired in indignant silence to the solitude of his own room, and remained there confined all his life, voluntarily cut off from all society. Amardas then asked his younger son Mohri how he would look upon Ramdas? "Sire, to me, he is Nanak, Angad, and thyself, in one!", said Mohri. Amardas, visibly moved by these innocent words, blessed the boy, and said, "Thou art my dutiful good son!" And Ramdas said, "O King of Truth! pray give the Master's honour to Mohri Ji, and grant me the honour of being thy devoted slave for ever and ever!" Amardas said, "I have given thee what was thine, and I have given him what was his. He is my poor son, thou must take care of him."

THE LAST TESTAMENT OF GURU AMAR DAS

by

S. Mehar Singh, M.A.

In the holy *Guru Granth Sahib*, there is a small but pithy poetic piece entitled, 'The Call from Heaven' which was composed by Baba Sunder, great grand-son of Guru Amar Das—the third pontiff on the spiritual throne of Guru Nanak.

In this hymn, the composer has given an eye-witness account of the events that occurred at the time of the passing away of Guru Amar Das, the last instructions given by him to his close relatives and disciples, and an affirmation of the installation of Guru Ram Dass on the spiritual throne as his successor.

Baba Sunder at that time was of a very tender age, being hardly five or six years old. The extra-ordinary happenings on that day left a deep and abiding impression on his sensitive mind, a graphic description of which he, later on, committed to writing on reaching maturity.

A brief narrative of the momentous happenings on that fateful day would not be out of place here. The divine Guru Amar Das on that particular morning after completion of his ablutions and recitation of morning prayers, sat down in deep meditation of the holy Name of God. Some of his disciples and small number of his close relatives gathered around him, as usual, waiting for his coming out of trance so that they could converse with him regarding their religious problems, listen to his sermon of the day, and receive his benedictions. However, the Guru, on coming out of his *samādhi*, announced, to the astonishment of every body, that the Call from Heaven had come and therefore he had to proceed to the Abode of God. He described in stirring words his meeting face to face with the Almighty God, who embraced him and uttered words of comfort and encouragement to him. The true Guru sent for his remaining relatives and bade all of them not to mourn for him after his departure, but to gather together in holy company and to sing *gurbāni*—the Guru's word—hear religious discourses and listen to and read the lives of *bhagats*—the saintly souls and the Gurus. He affirmed that the carrying out his behests would constitute true observance of the obseques for him after his demise. Thereafter, he appointed his younger son-in-law, Baba Ram Das as the next Guru to succeed him on the spiritual throne, over-looking the claims of his own sons. Baba Mohri, his younger son, in obedience to him, was the foremost to fall at the feet of the annointed one, and in his wake others followed suit. Baba Mohan, the elder son of the Guru, did not at first pay obeisance to Guru Ram Das; later on, all of them repaired to the feet of Guru Ram Das. Thus, in due course, Guru Ram Das came to be fully acknowledged as the True Guru on the throne of Guru Nanak.

Baba Sunder was deeply impressed by the amazing events that happened, in his presence, on that day. In the first place, he saw that his great grandfather was not suffering from any bodily ailment when he announced before-hand his departure from this earthly life. From this Baba Sunder felt convinced that the divine Guru had complete hold on his own life and could leave his mortal coil at his sweet will.

Secondly, his last instructions to his followers and his relatives regarding the manner as to how to conduct themselves after his passing away, indicated that the divine Guru was not particular about the ritualistic performance of the Funeral rites but regarded them of not much avail to the departed sould in the next world.

Thirdly, the Divine Guru was more concerned, even unto the last, for the uplift and improvement of the souls of his disciples than making a grand show of his funeral procession or the feast (*sharād*) usually given to the priests thereafter. This is quite apparent from the contents of the instructions left by him for the benefit of his followers.

Lastly, in selecting his successor, the divine Guru was guided by a higher intuition which prompted him to overlook the claims of his sons. Surely, the Divine Will of God was working through Guru Amar Das in making that selection.

Baba Sunder belonged to a family of poets and writers. It is therefore not surprising that he produced a literary piece of excellent order. The work has been executed by him with superb charm of expression and considerable mastery of style. However, its importance does not lie in the high quality of its literary worth but in the spiritual nature of the message contained in it. On this account it is held in great esteem by the Sikhs all over the world. The reading of this psalm in holy company, forms an important item of service for a departed soul. The hearing of the sacred song in holy congregation has a profound effect on the minds of the listeners as it not only affords them consolation for the sad loss of a dear one but also conveys to them a message of hope to guide them in their efforts for spiritual uplift.

We have in our possession a gem-like composition of uncomparable beauty and art containing a sublime message to all mankind urging them to lead a spiritual life:

Sad – The Call

Composed by Baba Sunder. To be sung
in the Melody of *Rām Kalī*

By the Grace of the one Almighty God,
The True one, The Divine Enlightener.

I

He and He alone, the Benevolent Lord
of the entire universe
Is the Protector of His devotees
in all the three Realms
They attain union with the Lord
by practising loving devotion to Him.

Through the Word of the Guru
In no otherwise can the Lord be realized.
The Holy Guru Amar Das worshipped
With single mind, the Name of God
And obtained absorption in Him
By leaning on the support of Guru's Word.

He recognised no other authority equal to God.
By the favour of Guru Nanak and Guru Angad
He attained the Supreme State of Spiritual Bliss
'The Call from Heaven' to leave the earthly
frame came to the holy Guru
While he was engaged in deep meditation
of the Name of the all-prevading Lord.

When his spirit had blended with that of
the God
Verily, the Guru had attained in this world itself
The Death-less, Ever-abiding, Measureless
Lord through devotion to Him.

II

The Will of God exceedingly pleasing to
the holy Guru
The Guru expressed his willingness to proceed
for the Abode of God
The true Guru made this supplication up to
the Almighty God :

“Protect my honour, this is my earnest prayer,
“Yea, save the honour of Thy bond slave in
this manner.

“Grant him the boon of Thy Immaculate
Name.
“For, Thy Name alone would accompany him
in the Yond,
“Which will destroy the fear of Death and save
him from the on-slaught of his myrmidons.

The Almighty God granted the petition of the
true Guru
In His loving kindness He took the Guru in
His holy Embrace
And uttered words of comfort
“Blessed. Blessed art thou! ”

III

Thus spake the Guru :

“Hearken to me, my disciples, children and
brethern,
“It is the Will of my Lord that I should join
Him in Heaven
“The Will of God is exceedingly pleasing to me
“For, He hath Himself uttered words of
encouragement
“Bravo ! Bravo ! unto thee”
“He alone can be deemed a true
devotee, a true teacher, or an enlightened
soul,
“Who findth pleasure in abiding by the
Will of God.
“There was Infinite Joy, and Ceaseless Divine
Music in Heaven
“When the merciful Lord Himself clasped me
unto His Bosom.
“O ! My children, brethern, weigh deeply
these my words in your mind
“The Commandment of God
Once issued cannot be reversed
“Surely I would have to
Leave for the Abode of God”.

IV

Taking his seat, the Guru of his own
sweet Will
Sent for his kindreds
And bade them, “None should shed any tears
after my departure
Such a one would not be pleasing unto me
For a person feelth elated
When his dear one receiveth honour
If he sincerely wisheth his friend to be esteemed
Think of this my children and brethern
God is going to adorn me with Robes of
Honour

The true Guru, in his very presence
Appointed holy Ram Das to succeed him on
the Spiritual Throne
And bade all his disciples, relatives, children
and brethern
To fall at his feet.”

V

At the end, the Guru spake thus :
“After I have gone, sing ye only
the all purifying psalms of God
Call in the learned ones steeped
In the high lore of God,
To recite His gospel
“Read discourses on God’s saving Grace
And listen to His holy Name
“To be dyed in the love of God
Verily would serve me as a pleasing funeral
hearse
Yea, your collecting together in holy company
to sing Gods’ praises
Would serve for me as a holy River
To which my bones would be confined

My last rites would be performed
If ye follow these my instructions
The Guru spoke what was pleasing upto the
Lord

For his spirit was at one with the All-wise God
He annoited holy Ram Das of Sodhi clan
And bestowed on him the Word of God
As the banner of Guruship.

VI

As the divine Guru bade them
So did the disciples carry out his behests.
Baba Mohri, his own son,
In obedience to him was the formost
To fall at the feet of holy Ram Das
And following in his wake others paid
obeisance to the annoited one,
In whom the Guru had infused his own spirit

Those, who out of envy at first
Did not bow to him,
Even them the True Guru
Ultimately brought to feet of holy Ram Das.
The Lord and the Guru were
Pleased to bestow greatness on holy Ram Das
Such was the divine Writ of God.
Sayeth Sunder, listen O saints,
In this wise all the world repaired to
The feet of Guru Ram Das.

Prof. Dr. Harnam Singh Shan
Principal Project Investigator
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20

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5.	Messrs. Singh & Co.(Vegfruit) Ltd., Spitalfields Market, London E1	51.00
6.	Mr Daya Singh, 297 Wimpson Lane, Southampton	51.00
7.	CENTRALIST, Plumbing & Heating, 100 Kingsley Rd. Hounslow East, Middx.	51.00
8.	"Golden Moon", 14 Craven Park Road, London, NW10	50.00
9.	Gurdwara South London, 138a Merton Rd., Southfields, London SW18	50.00
10.	Sri Guru Nanak Darbar Sikh Temple, Clarence Place, Gravesend, Kent	50.00
11.	Gurdwara Sikh Sangat, Campbell Road, Bow, London E3	29.00
12.	Ramgarhia Sikh Temple, Graham Street, Birmingham-I	25.00
13.	Mr Avtar Singh, 24 Francis Road, Birmingham-II	25.00
14.	Mr Harcharan Singh, 19 Douglas Road, Surbiton, Surrey	25.00
15.	Mr Bal Mohinder Singh, 53 Spencer Road, Wembley	25.00
16.	Mr Surjit Singh Vig, 244 Dalston Lane, London E8	25.00
17.	Mr Niranjana Singh Selhi, 15 Gillingham Road, London NW2	25.00
18.	Sri Guru Singh Sabha, Hill House Lane, Fartown, Huddersfield, Yorks.	25.00
19.	Mr P.D.S. Bedi, 17 Selwood Way, Downley, High Wycombe, Herts.	21.00
20.	Gurdwara Parbandhak Committee, Leamington & Warwick, Midlands	21.00
21.	Mr & Mrs J.S. Bindra, 1 Viewfield Road, Bexley, Kent	21.00
22.	Singh Sabha London East Sikh Temple, 100 North Street, Barking, Essex	21.00
23.	Dr. Ranjit Singh, 142 Singlewell Road, Gravesend, Kent	20.00
24.	Mr & Mrs Gurcharan Singh Gahir, 167 Browning Rd., Manor Park, London E12	15.00
25.	Mr Resham Singh Dulay, 41 Claremont Road, Leamington Spa, Midlands	15.00
26.	Mr Chattar Singh Bajwa, 658 Great West Road, Osterley, Middlesex	15.00
27.	Sri Kalgidhar Gurmat Parchar Committee, Edmonton, London	15.00
28.	Mr Dalbir Singh Deol, 104 Brackley Square, Wood Green, Essex	15.00
29.	Mr Sohan Singh Bhatti, 30 Arthur Street, Gravesend, Kent	10.00
30.	Mr Charanjit Singh Makan, 1 Cavendish Road, New Maldew	10.00
31.	Mr R.S. Soni, 241 Hangleby Road, Coventry, Midlands	10.00
32.	Mr Harmegh Singh Rattan, 34 Buxton Road, Walthamstow, London E17	10.00
33.	Messrs. Wadhwa Electronics & Cameras, 21 Craven Park Road, London NW10	10.00
34.	Mr Manmohan Singh, 115 Leahill Road, Birmingham-33 Midlands	10.00
35.	Mr Makhan Singh Roy, 398 Ewell Road, Surbiton, Surrey	5.00
36.	Mr Kehar Singh Rathaur, 51 Balatine Road, London N16	5.00
37.	Mrs Harjit Kaur Gill, 31 Swale Rd., Knights Place Estate, Strood, Kent	5.00
38.	Mr Kirpal Singh Rai, 5 Westmount Avenue, Chatham, Kent	5.00
39.	Mr Bawa Singh Degan, 17 St. Georges Road, Leyton, London E10	5.00
40.	Gurdwara Sudhar & Welfare Association, 2 Colvin Rd., East Ham, London E6	5.00
41.	Miscellaneous donations under £5.00	37.00

Grand Total = £ 1,247.00

Harcharan Singh
Honorary Secretary

Federation of Sikh Organisations of U.K.